

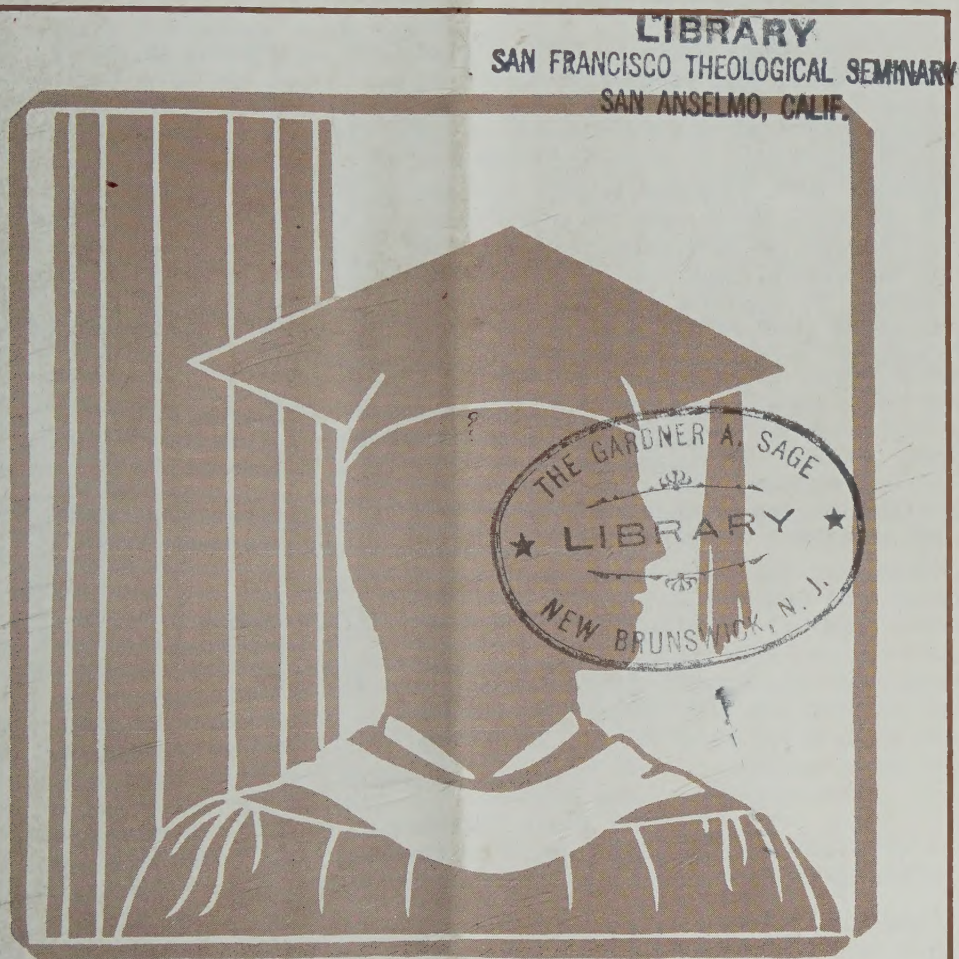
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THE GRADUATE

It is estimated that there were over twenty-five million pupils enrolled in the elementary schools and over eleven million in the secondary schools of our nation during the 1959-60 term. From our high-schools, colleges, universities, and other institutions of learning, millions will graduate this spring. We salute these young graduates from whose ranks will come some who will be among tomorrow's leaders in the various fields of activity and service which are open to them in our society. We pray that each graduate may become a useful citizen, and that he will be a credit, not only to our nation, but also to God.

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To present the Christian Philosophy of Civil Government as opposed to the secular theory that governments are not subject to God, but derive their authority solely from the consent of the governed. To present and defend the need for recognizing God's law and the authority of Jesus Christ in our national life and to oppose all efforts to remove the Bible from the public schools, abolish our Civil Sabbath laws, eliminate prayers from our legislative halls, prohibit chaplains in the armed forces, and the efforts to remove all other Christian features connected with our Government. To promote the cause of sobriety and righteousness in all areas of American life and to seek the uplifting of the moral tone of our society. To oppose Communism by presenting in a positive way the only forces which is great enough to withstand Communism—which is the Gospel of Jesus Christ in its application to national and international life.

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Opinions expressed in our columns are those of the individual writer, and do not necessarily express the views of the National Reform Association.

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The Editor's Page

A NEW DEVELOPMENT

We are taking the space allotted to the editor in this issue to inform you regarding a major development in the program of the National Reform Association.

The Association has leased the third floor (1,000 sq. ft.) of the Suburban Building Company building, conveniently located at 535 Linden Way, Pittsburgh 2, Pa., just one half-block from the zone 2 post office. With freight elevator facilities at our service, this new location will become the home of the Printing Department of the National Reform Association. The office and headquarters of the Association will remain at the present address, 109 Monitor Ave., Pgh. 2.

The printing department will be moved to the new location sometime in June. This department, which began operations on an experimental basis about 2½ years ago in the basement of the home of the editor, has outgrown the space available there. One item of equipment after another has been added until greater work space has become a must. Equipment-wise our printing department is now very complete with the exception of an additional press which we plan to add in the immediate future. With this we will be able to handle our total printing requirements from composition by DSJ or M Electric Typewriter to the finished printed sheet, folder or booklet.

A larger press will be available for use by the first of July, which will be able to handle any work up to 14 x ½ inches in size and will more than triple our capacity. This will be of tremendous advantage in producing our two color Liquor Facts Folders and other large quantity printing.

An expanding program is impossible without additional man-power. We have been indeed fortunate in securing the services of the Rev. Joseph M. Caskey, a man possessing the necessary aptitudes for the operation and servicing of precision equipment. Rev. Caskey is living with his family from Stafford,

Kansas, to Pittsburgh, the latter part of May, and will begin work with the Association about the middle of June.

He will assist in a general way with the total work of the Association, but his primary task will be to manage and operate the printing department.

This expansion marks another forward step in the work of National Reform. It is a move that is being made after much careful thought, study, planning and prayer. It is a venture of faith, made in the confidence that the support of those who have been upholding the Association with their prayers and contributions will continue and in the trust that new friends will be won to the support of the work. It is also made in light of the fact that large areas have not been cultivated in the use of our literature, Facts Folders, etc., simply because our limited facilities and personnel made this impossible.

Both quantitatively and qualitatively, the results of this forward step should soon be in evidence. To those of our readers who have had a part in making this development possible we express our deepest thanks. Any who have not had a part, but who would like to do so now, may send their contribution to the address of the *Christian Statesman*.

CORRECTION — DATE LINE INCORRECT ON MARCH ISSUE

Inadvertently, the March, 1960, No. 2, issue of the *Christian Statesman* carried the date line of January, 1960, No. 1, on the front cover. In making up our master copy, we used the front page heading of the January issue in the paste-up. We failed, however, to change the date line and number. The error was not noted until after the copy had come from the press.

Librarians and others who file copies of the *Christian Statesman* for reference purpose should make the correction on the front page. We deeply regret this error and hope it has not unduly confused our readers.

DICTATORS OVER NATIONS

Rev. Delber H. Elliott, D.D.

(Chapter three of the book, DOOM OF THE DICTATORS)

Why do the nations rage, And the peoples meditate a vain thing? The kings of the earth set themselves, and the rulers take counsel together, Against Jehovah, and against his anointed, saying, Let us break their bonds asunder, And cast away their cords from us, He that sitteth in the heavens will laugh: The Lord will have them in derision. Psalm 2:1-4 (A.S.V.)

There must be a totalitarian authority to speak the last word concerning men and nations. That authority can reside only in a sovereign God who is all-wise, all-powerful and possesses all knowledge. There are wide variations of time around the world. But no matter where men live, their final authority on time is the sun by which all peoples set their clocks. As God gave us "the sun to rule the day," so "the Lord God is a sun and shield; the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly" (Ps. 84:12).

A Trustworthy Revelation

Having such a God we expect Him to provide a reliable revelation of His will to men. Can we conceive that a trustworthy God would give us anything less than a trustworthy revelation? That revelation is the Scriptures of the Old and New Testaments, written by holy men of God who "spake as they were moved by the Holy Ghost" (II Pet. 1:21).

But we have more. To complete this revelation God sent His Son, Jesus Christ, who was "made flesh and dwelt among us." A familiar phrase found more than one hundred times in the New Testament, is "It is written." Christ used such expressions as "for it is written," "as it is written," "It is written in your law," "It is written in the prophets." Wherever we find such phrases we can turn back to the book,

chapter, and verse and find it written there.

What concerns us here is the position which God the Father and the Bible assign to Christ in His relation to nations. His coming to save individuals is familiar to us all. The truth so generally overlooked is that the same Scriptures declare Him to be the Savior and King of nations.

Christ bears such titles as, "King of nations," "King of kings and Lord of lords," "governor among the nations," "prince of the kings of the earth," "the King eternal immortal and invisible." When asked by Pilate: "Art thou a king then?" He replied, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world."

Pilate was not aware of the full meaning of the words he ordered placed upon the cross: "Jesus of Nazareth, the King of the Jews." But the Spirit of God caused them to be preserved in the Scriptures. That it was written in Hebrew, Greek, and Latin is evidence that this great truth was to be heralded in all languages around the world.

Rivals of God

But the dictators have conspired to push Christ from His throne. "We will not have this man to rule over us" is as up-to-date as this morning's newspaper. "The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against his anointed"...but "He that sitteth in the heavens shall laugh" (Ps. 2:2,4).

The dictator concept lays claim to deity. It declares its own powers to be absolute. The dictator state becomes its own god and its human head is the messiah to lead its followers into the promised land. The citizen surrenders

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THE CHALLENGE OF PORNOGRAPY

Reverend James H. Burns

(Hon. James C. Oliver of Maine entered the following radio address by Rev. Burns in the Sept. 14, 1959 CONGRESSIONAL RECORD, saying that he hoped his action would in some small way "help jar our country into launching an effective program to eliminate this filth from our mails and our news-stands.")

This I know: Pursuit of material things, indulgence in filthy things, and carelessness cause us to lose goodness and holiness from our lives.

In the Gospel according to Dr. Luke, in the second chapter the last 11 verses, he tells the wonderful story about Jesus, Joseph and Mary visiting the temple in Jerusalem during the Feast of the Passover. He tells us they were accustomed to going to the temple each year. This is evidence Mary was a very pious person because women were not required to attend the feast. Children were not required—only when a boy became 13 years of age was he expected to attend the religious feasts.

Many children in Sunday School have worried about part of this story. Because the boy, Jesus, 12 years of age was left behind in a big city. His mother and father (Joseph and Mary) went away and left him it seems and children have worried about this. Actually, the family, the friends and neighbors of Joseph and Mary from Nazareth stayed perhaps 2 days of the feast and started home as was their custom. Many people stayed through only the first 2 days of the feast. Today when we have a celebration of an anniversary there is always a high point such as the anniversary banquet. Although, the celebration may last a week or more, now as then, some come only for the most important event and others leave immediately after that high point in the celebration. As they started out of Jerusalem—most certainly Jesus was along—but before they even got out the north gate of the city he decided to stay the rest of the week. How many boys 14, 15, 16 years of age are sure certain they can look out for themselves? Joseph and Mary discovered he

wasn't along only at the end of the day because they traveled in a great company, talking, laughing, making deals, doing business, visiting friends, taking a nap, having a picnic while all parents took care of all the children. It was only at the end of the day when there was a counting of noses that Joseph and Mary discovered Jesus was not there. They had somehow lost him. They immediately checked among their relatives and friends. He wasn't there. It was nighttime so nothing could be done until the next day. Then they retraced their steps the way they had come. They went to the places where they had stopped. They went to the houses of neighbors and friends along the way, and asked, "Have you seen Jesus—have you seen Jesus?" and they didn't find him. They returned to Jerusalem and that was the end of the second day. The next morning they went to the temple, to the church, and they said, "Have you seen Jesus—is Jesus here?" and he was there. He was among the doctors and the teachers. He was listening to them and asking them questions and they were amazed at his understanding and his answers.

Children sometimes ask questions, but they don't want answers. They ask a hundred questions and wait for no answers. At other times children ask penetrating questions. They ask them in such a way the adult answers with more wisdom and more information and more knowledge than he knew he had. Some teachers have this wonderful skill. Instead of asking questions which show up how stupid we are, they ask questions which bring out of the student information and knowledge he was un-

(Continued on page seven)

THE BIBLE IN OUR PUBLIC SCHOOLS

Rev. Walter E. Isenhour

I am seventy-one years of age, and as I think back to my days of childhood and youth I well remember teachers in our public schools who read to us the Scriptures each morning with which to begin the day's study and work. Then following the reading of a portion of Scripture, the teacher would offer a prayer—maybe the Lord's prayer. Those teachers not only helped us to be studious, but they deeply impressed us to be moral and spiritual. Their influence lives on across more than half a century in the lives of the pupils. No doubt some of the pupils who have passed on to the Great Beyond never forgot the influence of those teachers, and as a result became Christians and lived for God until they departed to meet Him.

I believe every public school teacher should read a portion of God's Word in their class rooms every morning with which to begin the day's work. No doubt it would have a great and wonderful effect. No text-book in our schools, however important it may be, equals the Holy Bible. It is God's Book—the Book of all books. A few moments of time spent in reading some of its sacred truths is not lost, but rather time saved. No doubt teachers and pupils could make better progress, have better understanding of each other, be more lovable and harmonious, kind and agreeable, if they put God's Word, and God Himself, first and foremost—then look to God for leadership and guidance.

As a Nation we owe our enlightenment, our prosperity, our greatness, to the Holy Bible and to God. Behold the people where there are no Bibles—millions of them—and see how they are in darkness, ignorance, poverty, want, groping and groveling through life, knowing not whither they are bound. How pitiful, sad and deplorable!

To turn from the Holy Bible and God is to turn from that which has made us great—that upon which everything good, great, enlightening, sublime and worth-

while is founded. It is to turn back toward heathenism, darkness, superstition, oppression, slavery, want, poverty, distress, failure, defeat and final destruction.

Take from our schools and our country the Holy Bible—and I am a stickler to the old King James version—means that we are removing from beneath the very foundation upon which we have built. To take from a building the foundation means that the building falls, goes to pieces. Everything worthwhile must have a good foundation upon which to stand. This is true from the standpoint of the material structure, and is equally as true from the standpoint of lives, souls, morals, spirituality, education and Government. No Government can long stand—certainly cannot prosper—that rejects the Holy Bible and God. Failure and final defeat is inevitable, sooner or later. Atheism and Infidelity has never built a nation, but always curses it. Great and mighty men and women are godly—not ungodly and wicked. They build their lives on faith, hopes, achievements and greatness upon the Bible and God—or by His goodness and grace.

In these awful times of uncertainty and crisis, O how our Protestant schools and churches need to anchor to the Holy Bible and God! How our Protestant people need to wake up and see what we are facing! How we need to pray, hold to God's unchanging hand, and be sheltered underneath His wings of protection and sustained by His everlasting arms! Are we going to wake up, pray, PRAY, draw nigh to God and be protected; or are we going to turn from the Holy Bible and God and go down? O reader, preacher, teacher, church member, Christian, Wake up! Fathers, mothers, young people, citizens, leaders, wake up, get to God as never before ere it is everlastingly too late!

WAKE UP!

THE LOST ARTS

Lost! Something is lost—
 And have you not heard?
 'Tis not the rippling tune of the brook
 Nor the warble of yonder bird,
 For they sing the same sweet songs
 That they sang in Grandmother's day—
 They have neither lost nor exchanged
 them for a modern lay;

But music—where is the melody
 That graced thee long ago,
 When the sweetest strains pealed
 forth from the harp,
 And the lover played upon the oboe?
 And youth, the pride of society—
 With beauty yet clinging fast
 Where are the pureness and sobriety
 That adorned thee in the past?
 Alas, they've been lost in the swelling
 tide
 And the fearful storm and rage
 Of education, wealth, career—
 Termed the spirit of the age.

Oh, womanhood, where are the virtues
 That thou didst once possess,
 When modesty, meekness and love of home
 meant happiness;
 These which at one time held thee
 As queen upon a throne,
 Have seemingly disappeared
 into the dim unknown.

And manhood, thy gallantry is gone—
 With the courtesy, tender and true,
 Which thou didst once have on.
 Fair childhood, once taught to yield to the
 rod,
 Where are those loving hands and hearts
 That taught thee also to reverence God?

Oh, friend, if there is such a thing
 As the often termed "Lost Arts",
 Surely one is the serious loss
 Of these loving hands and hearts.
 Great and many the virtues lost,
 And where shall we look to find them—
 How shall we figure the cost?

hear a voice saying "seek and find—
 I am the Way, the Truth and the Life"—
 I will solve all your problems, no matter what
 kind,
 I will be met—with all freedom from strife.

—Blanche R. Findley

THE CHALLENGE OF PORNOGRAPHY

(Continued from page five)

were he had learned.

Jesus was asking these questions and as we ask our friends, our relatives, our acquaintances, and other people if they have seen Jesus, we need to ask questions in this very same way.

They were a little surprised and even a little annoyed to find Him in the temple and He said: "Wist ye not that I must be about my Father's business?" This is to say: "Wouldn't you know I would be in the church?" They didn't understand what He was saying but He grew in wisdom and in stature and in favor with God and man.

How like Joseph and Mary most of us are. We go along life's way. We are with our friends doing many of the same things they are doing. Our friends and relatives and we are busy with life's business. It is only at a time when our family is together, suddenly we realize goodness and beauty and holiness are gone. They have gone from our family. Something has been lost. We don't know when we lost it—even as Joseph and Mary didn't know when they lost Jesus. We have lost Jesus from our lives when goodness, beauty, and holiness have departed. We should do as Joseph and Mary. We should search for Him among our teachers, our friends, our relatives, our neighbors. And even as they said, "Have you seen Jesus?" we need to ask our relatives and friends, "How do you have, how do you find, how do you hold in your lives goodness and beauty and holiness?" All too often they won't be able to tell us. We need then to do as Joseph and Mary, retrace our steps along life's pathway, the way we have come, and see if we can find where we lost Him. Along the way we will say: "Where did we lose Jesus? Have you seen Him?" We will hunt for His goodness and beauty and holiness. We may not find Him along that path. Finally, we will go back to the church. We will find Him there. Not that every person in the church is good or beautiful or holy in his behavior, but God in Christ Jesus, His spirit is in the church. We will be, most of us, so much like Joseph and

Mary, we, too, will be surprised when we find Him. We looked for Him in the church and we will be surprised to find Him there. Also, we will be a little annoyed we found Him there. His spirit will say to us: "But wouldn't you know you would find me in the church." We won't fully understand, but as we attend His spirit we, too, will grow in wisdom, stature, and in favor with God and man.

But the question comes early: "Just how do we lose Jesus with His goodness, and beauty, and holiness from our lives?" There are three major categories:

First, through our anxieties. The sociologists and psychologists tell us this is the age of anxiety. More people of all ages, of all nations, of all walks of life are more anxious in this generation than any time in the history of the world. We became so burdened with anxiety, we are overwhelmed with what someone has called C.D.T.'s, not D.T.'s. We are all familiar with the condition an alcoholic may attain called delirium tremens. C.D.T.'s are something else.

We can be overwhelmed with the cares, the difficulties and the troubles of everyday life, of every hour of it. Jesus told of the widow who lost a coin and searched for it. He told a story about the lost sheep and the shepherd leaving the 99 to search for the 1 sheep. He told a story of the lost son and his being found (the Prodigal Son). Actually, our C.D.T.'s, our anxieties so overwhelm us we get busy searching for the coin—the money whether it is lost or not. We just don't happen to have it. We are so busy searching for it we forget to hunt for the lost sheep. C.D.T.'s overwhelm us and we lose Jesus from our lives.

Next, there is guilt. All of us feel guilty. We feel guilty because of the things we do which we ought not to have done and because of things we should have done which we have left undone. But, also, we feel guilty because of things which go on in our society over which we seem to have little personal control. In the program heard an hour ago the description of "Pornography,

the Business of Evil," the very fact that such a business in such dimensions can exist in our country, in our State and in our cities constitutes a burden of guilt for all of us. We know in our hearts, if we all did our part such a filthy business would be stopped instantly. We know full well this business is doing untold harm to the lives of both young people and adults. Since we have not driven this filthy business—out of business—we all feel partly responsible; that is, a little guilty. Some of us actually, personally make use of the evil materials supplied by the smut merchants. In our hearts, we know we have sinned and in us somewhere are feelings of guilt. The more we allow indulgence in filthy things or indulge in filthy things ourselves, the more certain we are to lose goodness, beauty, and holiness from our lives. Through sin and guilt we lose Jesus. We may have lost Him without knowing it. Forgiveness found through repentance and restoration is the one certain way to find Jesus again.

Next, there is hatefulness. Sometimes nice people are hateful. We all know that we have hateful thoughts about ourselves and about other people. It was Tallulah Bankhead, the famous actress, who was quoted as saying from time to time: "I never wear a shoulder strap bag." She would go on with the conversation until someone would be unable to contain himself and say: "Well, now, why don't you wear a shoulder strap bag?" She would archly say: "Oh, it would interfere with the chip on my shoulder."

We need to examine ourselves and see whether we are growing wings on our shoulders or perhaps, without our knowing it, we have grown chips on our shoulders and we have lost Jesus. Without our knowing it goodness and beauty and holiness have gone from our lives.

Because of our anxieties and because of our guilts and because of our hatefulness, we can lose Jesus from our lives. If we lose Him, let us then do as Joseph and Mary; examine to see how serious the loss is and then search for Him among our friends, our relatives, our

neighbors. If we can't find His spirit there, then we retrace our lives, study our lives, see what has happened. At what point did we lose Him? Where did we get involved in some evil, dirty thing in which we knew we should not be involved? Where have we let ourselves be hateful when there was no need to be hateful?

If we cannot find Him along the path as we retrace our way, then let us go back to the church and we will find Him there. In spite of our surprise He will be there waiting for us. This I know, pursuit of material things, indulgence in filthy deeds, and hatefulness can make us lose goodness, and holiness from our lives. But if we find Him we, as He, can grow in wisdom and stature and in favor with God and man.

DICTATORS OVER NATIONS

(Continued from page four)

all to the state. His conscience is not his own. Even his religion and manner of worship is regimented into the dictator mold.

This philosophy of government is no new invention. The difference is that the new model has donned a new and dazzling uniform to make it look attractive. Instead of the brutal methods of the past, mass murder is reduced to a science which makes it infinitely more dangerous because it affects infinitely more people.'

A Slimy Trail

Let us for a moment follow the trail of the past. Five Pharaohs stand out in early Hebrew history. The one in power in Joseph's time thrust two of his servants into prison on his birthday and arbitrarily released one and hanged the other. The Pharaoh of the oppression who "knew not Joseph" attempted to wear the Hebrews down by bitter bondage and by destroying their male children. The Pharaoh of the Exodus was a vacillating despot who finally lost his army in the Red Sea.

Among the rulers of Babylon was

Nebuchadnezzar who put out the eyes of Zedekiah after causing him to witness the slaying of his sons.

Many of the kings of Israel and Judah were little better. Jeroboam the son of Nebat "made Israel to sin." Ahab did evil above all that were before him. Rehoboam, Athaliah and Manasseh committed deeds too awful to mention.

The New Testament Caesars followed the same pattern. Nero ordered the death of his own mother to satisfy his mistress. In July, A.D. 64, Rome was burned. He was believed to have started the conflagration, blamed it on the Christians, and then persecuted them with relentless fury.

The family of the Herods was the same. Herod the Great murdered his wife and slew three of his own sons. It was he who ordered the slaughter of the little children of Bethlehem. It was Herod Antipas who beheaded John the Baptist.

This bloody trail leads to the blackest crime of history, the crucifixion of Jesus Christ. Pontius Pilate, to curry favor with Caesar and the Jews, spoke the final word that sent Him to the cross. As for Pilate, Eusebius wrote: "Wearied with his misfortunes, he killed himself."

The same crimson trail continues on after the resurrection. There were the ten pagan persecutions between A.D. 64 and 313. Paul and Peter appear to be among the martyrs during this period and John was banished to the Isle of Patmos. The number of martyrs during this era has been placed at 40,000.

What shall we say further about Charlemagne, Gregory VIII, Charles I, and the butchers during the Protestant Reformation? The first World War was supposed to make the world safe for democracy. World War II involved us in sad memories which linger with us still. All this was precipitated by the attempt of dictators to usurp for themselves that which belongs to God.

The Ominous Present

So much for the past. It is the omi-

nous rumblings of the present which trouble us now. We are facing the threat of Soviet Russia and Red China with the world's largest populations. Over them are as cruel and unprincipled dictators as ever ruled in the past. It is estimated that a billion people are now under Communist control.

These nations were not a threat a generation ago. But now they are awake to the wealth of their natural resources. Russia has made incredible progress in scientific achievement and is producing and storing nuclear weapons with which she threatens to bury us.

At this stage of our writing Premier Nikita Krushchev with a coterie of his followers, surrounded by our military guard, is touring the U.S.A. Other important news is pushed aside that we might hear what he has to say while cameras grind from every angle to flood our televisions and newspapers with his pictures.

Who is this celebrated guest being so royally entertained and shown the storehouses of our possessions? This is the man who soared to power over the bodies of his fellow countrymen. He sanctions the slave camps of Siberia where the lives of millions of Russians and hundreds of Americans are being ground out by unrequited toil. He offers no apologies for shooting down our airplanes without provocation. He rules upon a bloody throne. It must discourage the victims of Communist-dominated countries when we, a freedom-loving nation, greet their oppressor with such loud acclaim.

We cannot, however, but commend our hard-pressed President for doing everything within his power and judgment that might serve the interests of peace, even at the risk of his own reputation. We now must await the verdict of time as to whether this experiment has proven a success or a failure.

Soviet leaders declare that they want peace, but peace on their own terms, like the peace of the wolf while fattening upon its prey. Ask the millions of Finns, Latvians, Lithuanians and Hun-

garians who are living in that kind of peace. Many are crying, "Peace, peace, when there is no peace" (Jer. 6:14). "There is no peace, saith my God, to the wicked" (Isa. 57:21).

The organizing of the Communes in Red China is a nightmare to the civilized world. Families are torn apart and men, women, and children are herded like cattle in separate barracks. It resembles one great army camp with military training for all, including the children with toy rifles. When torn from their homes they are dispossessed of their belongings. The police whistle blows at 4:30 in the morning and their workday continues on with artificial lights into the night.

For verification of this and much more, turn to your *Reader's Digest* of March, 1959.

Compromising Churchmen

The World Council of Churches Committee met last August in Nyburg, Denmark. The European Press headlined the fact that a section of the Committee went on record as favoring a surrender of the free world on the enemies' terms in the event that hydrogen warfare was threatened by the Communists. What a grand bid that would be for the enemy to win the war by blackmail.

This group of churchmen thinks this better than the desolation of war. We disagree. To live under such a regime would be worse than death. There could be more truth than humor in the old jingle:

*There was a young maiden from Niger,
Who rode on the back of a tiger.
They returned from the ride
With the maiden inside
And the smile on the face of the tiger.*

We hope that Patrick Henry has a few fans left to cry: "Is life so dear or peace so sweet as to be purchased at the price of chain and slavery? Forbid it, Almighty God! I know not what course to take, but as for me, give me liberty or give me death."

The following is taken from *News*

Letter, published by Christian Anti-Communism Crusade of Long Beach, California:

**Businessmen and Churchmen
Welcome Mikoyan**

"I will sell the Capitalists the rope with which they will hang themselves and they will buy it because they will make a profit on the sale." This caustic and contemptuous comment is attributed to Vladimir Lenin.

The degree of truth in this cynical boast is shown by the incredible reception given by many American businessmen to Anastas Mikoyan, Deputy Premier of U.S.S.R.

The most cursory examination of the record of Mikoyan should indicate unfitness for a welcome in any gathering of decent people. He was prominent in the Communist hierarchy before the present master, Nikita Krushchev. To maintain his position he has had to prove his adeptness at brutal murder many times. He was associated with Joseph Stalin in the most brutal and sadistic betrayal of friends, to torture and death, history has recorded. He watched his old friends and comrades led one by one to the slaughter. More recently he was an integral part of the butchery of Hungary.

We owe a debt of gratitude to those who had the courage to picket this man of evil and remind us of his record.

These facts must be driven home to the American people. The days ahead will tell the measure of success achieved by this smiling salesman of the hangman's rope.

The Sea-Borne Beast

Such scenes as those described above are pictured in the thirteenth chapter of Revelation. This sea-borne beast is described as having seven heads and seven horns, and upon the heads the name of blasphemy. It is a combination of a leopard, a bear, a lion, and a dragon, symbolizing stealth, cruelty, and power. A similar monstrosity is described in the seventh chapter of Daniel where such a creature rises out of the sea.

The sea is eternally restless, swept by storms "casting up dirt and mire." The symbolism suggests the seething unrest of empires that are tossed about and sunk in the ocean of forgetfulness.

Students of prophecy believe that this sea-borne beast represents godless political systems with their dictators which have declared war against the Kingdom of God.

The final doom of the sea-borne beast is found in verse ten of chapter thirteen: "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword."

Philip the Great once said: "Power is ne'er a good unless he be good who has it."

Doom of the Dictators

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FROM THE STUDY WINDOW

(Concluded from page twelve)

Third, we are to seek to make the government of the United States Christian in profession and in practice, so that its great power will be used effectively for the good of the people.

FROM THE STUDY WINDOW

David M. Carson

Head of the Department of Political Science, Geneva College

In a number of current religious periodicals a recurrent theme is an alarm at the growing power of government in the United States. The premise of such articles is that there is something uniquely evil about government power.

This premise will not bear examination. It is true that government power is dangerous. The tyrannical invasion of human rights in Russia, in Communist China, in South Africa are only the current examples of a history-old lesson. But government power is *not* uniquely dangerous. We know that *all* human activity is tainted by sin. So we must recognize that the organized power of big business is also dangerous: its decisions affect critically the income of all of us; even our morals are influenced by the effectiveness of its advertising. Likewise the power of organized labor is dangerous. Organized religion, both Catholic and on occasion Protestant, has been guilty of the tyrannical use of its power. This is to say that when men get together to organize power, there is always a mixture of sin—both in their purposes and in the means they choose to achieve their purposes. So that all organized social power is dangerous.

But it is also true that such power is necessary to accomplish our purposes in living together. It can be used beneficially. For instance, the power of big business has created an almost incredible productive capacity in the United States, and the highest standard of living which the world has ever known. The average working man in the United States lives in a comfort once not attainable by kings. The power of organized labor has been used to end a cruel indifference to the welfare and the fate of the working man which only those who experienced it can appreciate. The organized power of Christians in the church and in many other organizations has done mission work, translated

and distributed the Bible, created institutions of Christian education and charity. Likewise the organized power of government has made society possible. Without it, as Hobbes truly said, the life of man would be poor, solitary, nasty, brutish, and short. Surely no one will suggest that we do not need strong government to cope with the organized power of unions; to keep the power of organized business within bounds, to protect us against the organized power of other nations. In fact, as human organizations become more and more powerful, governments must become more powerful in order to carry out their responsibilities. The history of the last eight years, and of the last forty years, suggests that the growth in the power of the national government is not the result of the wilful policy of one political party, but the response to genuine needs in society.

This fear of governmental power as uniquely evil finds no support in the New Testament, where we are told to "honor the king". Paul reminds us that government is the ordinance of God, and that rulers are not a terror to good works, but to the evil.

What, then, is the Christian attitude to be?

First, recognizing government as the ordinance of God, but also the taint of sin in all human organizations, we are to seek the most effective balance between too much government power and too little.

Second, we are to recognize that there will be injustices in the exercise of government power, which ought not to be tolerated. In each case we are to ask, "Is there an alternative, which considered in all its implications, is more just?" Then we are to fight for the change.

(Concluded on page eleven)